

M 934**MONDAY, FEBRUARY 21, 1966****MORNING AND AFTERNOON MEETINGS****BERKELEY****GROUP****MORNING MEETING**

(Continued from M933?)

MR. NYLAND: As soon as a different degree of velocity is reached the movements that can take place between the cells can be freer, so that if the energy remains the same the movement itself can be increased. Then I will have a change of rate of vibration. There's no reason to assume that it wouldn't be possible. I can even be with my atmosphere outside of myself. It depends upon the density of the atmosphere. There's no limits to that, but there may be the limit to my time and energy to try to make I -- that is different. And although the possibility exists for everyone, the probability exists for a few.

Person: When the mind does acquire the ability to be simultaneous -- is that a good way to phrase it?

MR. NYLAND: It's a good way of phrasing it, because Simultaneity for the mind as it is at the present time is an impossibility.

Person: When that happens, there must be a change in the nature of the recording?

MR. NYLAND: No, I think there has to be something that prevents that what is now taking place in the mind to operate. For Simultaneity what is needed is the repression on the ... the creating of conditions in which associative thoughts do not appear. So it can be reached two ways -- by creating such conditions that they cannot move, and the other is that energy that used to go to associations is not being sent there. Then the associative force will gradually atrophy, and the mind will not function in an associative way. When that is accomplished, the mind is ready to start to function in a simultaneous way with Consciousness.

Person: Can it happen without Consciousness?

MR. NYLAND: No, it does happen without Consciousness, but it is uncontrolled. So the fact is there that the mind could operate that way, but it is of no value because everything is simply judged from its own standpoint and everybody is cook.

They're all alike -- there are too many cooks in my mind. What I said in the beginning, that all the different things take place in my mind and there is no reason why anyone is superior to the other. The mind organization has exactly the same problem as any large organization. Who is more important in an organization? The head, because he makes decisions? Or the salesman, because he goes to the outside and is contacting customers? Or the research man who makes the product, who actually has the brains? Or the production manager who has to make it? Or the shipping man who has to send it off? Who's more important? You see, no one can make that decision unless maybe the Chairman of the Board, and he usually doesn't know.

It's the same with the mind. But if the mind is for some reason prevented from operating in some of the usual ways, there is a chance that then the mind can function differently. But such things can only take place when there is someone who is going to take charge of it. And again you come to the necessity of either the creation or the acceptance of the existence of 'I.' If that

isn't there--I don't know what. The substitute for that is and always has been God, because when one says "Not my will" and so forth, one imagines that God is going to tell me. It is almost, I would call it, insubordination. It's an assumption that is absolutely ridiculous -- that there is a God who is interested in me. Unless it is a God I create with an idea that: now you better be interested in me because I created you. And that is good because that's a workable hypothesis. It remains still a hypothesis.

Person: And it may not be true.

MR. NYLAND: Eh? It might not be true. But if I create it, it is true — for me.

Person: I see.

MR. NYLAND: It's not true for anybody else, and my God is not someone else's God. But in this particular case I call it 'I'. And I endow it with something. As a matter of fact, I want something so that I can pull myself up by my bootstraps. And for that I need some kind of a rope, and the rope I throw on to something that doesn't exist, and for a long time I pull and pull as if it exists, until finally that what now is not existing starts to exist because I wish it. This is really how 'I' is created. It's created out of unconsciousness and finally appears as a configuration of Consciousness. Some time ago I talked about life. Did you get that tape about life source? Did you get that?

Person: Yes. Sometimes you say Magnetic Center is God and sometimes you say 'I.'

MR. NYLAND: That what is within one and that really starts the whole thought process and the whole feeling process of wanting to grow comes from something that is already in me -- that is Magnetic Center. It is that form of life which remained in me when I was born coming from a different ground. I call it the totality of all life.

As I've explained, it is a form of configuration which fortunately takes on the phenomena of life because of its configuration. You might say it happens and to some extent that is true: it happens. But also, when life exists as a configuration, it can become transferable to something else so that creation and procreation -- the formation of man or children -- is based exactly on that: bringing two configurations together which then happen to continue to exist as such in which life again can become manifest.

Now Magnetic Center is that representation in one's self of that life, and that wherever there is any thought of the possibility of freedom, it comes [from] Magnetic Center. Magnetic Center, realizing that it is in a prison, realizing that it has to fulfill its own function of becoming free, starts to consider the possibility of how can it do it, and in relation to that what then could become 'I', it tells the mind now to do this kind of creative Work. It delegates to 'I', which is on the surface, certain things that can take place in the brain that wherever Magnetic Center is isn't as it is at the present time: this is possible. It is as if 'I', as if Magnetic Center, is in prison, and it has ideas of becoming free. And somehow or other, by hook or by crook, it smuggles out something to the outside world, and there is the mind -- mental function. And that mind, for some reason or other not known to itself, receives this message, and it says: Set me free. You see, that is the realization in the DO when it gets from the DO RE MI of Man Number Four -- a request for help. Because in Man Number Four is Magnetic Center. That is the only way by which Man Number Four becomes interested in the possibility that there might be freedom. So then, when the mind starts to function that way, that is when it has received this little note crying for help, it starts to think how can it help. And then it says: If there is something that could exist as if free, it would free me and with that it would free everything within me -- my Magnetic Center.

So for that reason, 'I' is created, and in the development of 'I' there is all the time the relationship between that what 'I' receives as a form of Objectivity -- which is of a different level -- and the little Magnetic Center, which then says gradually, "We're on the right road." And it is as if then a tunnel is bored between them. I mentioned yesterday about that, didn't I? Was it last night? Between that what is 'I' and Magnetic Center.. And that is going to be the way Magnetic Center will escape.

Person: Which way is the tunnel to be bored? From 'I', I presume?

MR. NYLAND: It goes via the heart, and the tunnel is lined with Hamblezoin.

Person: John and I are concerned about the religious education of our child.

MR. NYLAND: Don't bother with religion.

Person: We wondered if it would be -- if we should attempt this on our own, if we should send the child to a Sunday School regardless of the troubles and problems and vagaries there?

MR. NYLAND: No darling, don't send him as yet to anywhere. Honestly, don't send him to Sunday school. Keep him home. As soon as you have influences from the outside, you cannot control like other little children, nice little children, or other nice parents or uncles, you know. Then you have to do something if the child itself is not sufficiently bolstered up, sufficiently fed in the home itself to counteract it. And that is the first thing that the home -- parents -- provide a child with a certain strength and that then the child on his or its own can resist all kinds of other little influences which otherwise might throw it out of gear. Only when you need a certain form of help, you feel that you cannot supply it yourself, then call in somebody else like a Sunday School. But don't -- I don't think there is much use for it. And the form of other people saying that so-and-so is not going to Sunday School, don't worry about it.

Person: I won't worry.

MR. NYLAND: No I wouldn't worry at all. I wouldn't worry even about the thought. Religion is one's life. Religion is the manifestation of oneself in accordance with certain principles that are essential to a man and that have to do with his spiritual life. Not only the periphery which exists as far as the body is concerned and whatever the functions he has to fulfill in life, but that together with that, there is something that is an emphasis on his, I call it his spiritual -- it's probably his breathing. It's the kind of thing that exists -- again I use the word "unchangeable" that really makes that child whatever it is and it is, surely in the beginning, quite unspoiled. And it should remain as long as you possibly can keep it unspoiled. And not to give it anything too much and not to give it anything from anyone else who doesn't know anything about your child. You're the only one. And if you don't know it, you can discuss it. John knows certain things; you know certain things. Try to come to a conclusion and then, before going to Sunday School, it is far better to pray to God.

AFTERNOON MEETING

MR. NYLAND: So now what will we talk about? You asked about Enneagram, about colors? Enneagram is a symbol of life, and life is represented in different manifestations on Earth and also by extrapolation of that what might be considered an outgrowth of what is now on Earth, if it could evolve. So when you look at the Enneagram, you have to look at it from the standpoint of which level am I now and for which level do I want to have the Enneagram give me an interpretation as a symbol.

Now, it can represent man as he is at the present time, with all his shortcomings, with all of his inabilities, with all his unconsciousness, and simply give a description of that what he is now.

Then it can be considered as a man potentially, something that he is not as yet, but in which he could grow out, and the Enneagram represents only in that way half. In the first place, whenever it is full man, the Enneagram represents going from 9 to 3 to 6 to 9; a three-centered human being in which the division between 9 and 3 is his Physical Center, between 3 and 6 is his Emotional Center, and between 6 and 9 is his Intellectual Center. So that when by once going around the circle one comes again up to 9, one is then -- one has described the situation of man as he is at the present time.

From 9 to 1, from 1 to 2, and from 2 to 3, represent little segments of the larger segment. These are sometimes called sub-centers. So that from 9 to 1, because of its close proximity to 9 and the starting point, is called "physical-physical." Between 1 and 2 is "physical-emotional." Between 2 and 3 is called "intellectual-physical," Then coming into the Emotional Center at 3, the first one is "physical-emotional," the second "emotional-emotional," the third, "intellectual-emotional." Then from 6 on to 9 is "physical-intellectual," "emotional-intellectual", and "intellectual-intellectual." Those names have not much to do with reality because one cannot define even where the difference between three centers is; it is much more difficult to define differences really between sub-centers.

But it does help in some way, that when the Enneagram is considered potentially as man that then he only exists in the section on the right side which goes from 9 to 3, and a little bit halfway towards 6. That is his, what he actually is, existing, in which then the first segment between 9 and 3 represents man and his 3 centers, and then you might say each sub-center represents a center in man. Then from 3 towards the half -- the bottom half -- that represents Man Number Four. Man numbers one, two and thee then, [are] in the first segment between 9 and 3. The potentiality of man -- that what he could become if he evolved -- would be then in that what is at

the bottom, the center of the diagram; going over toward 6 would be the completion of his Emotional Body and that represents Man Number Five. Then that what is [Man] Six and [Man] Seven, both are intellectually colored and they belong to the section between 6 and 9.

Can you follow that? Can you visualize all of that? So that then if the Enneagram represents man as a potential something outgrowing into what could become a full-grown man as self-Conscious man, that then only what exists is the right side and the left side is potential and is dependent on certain things in the right side taking place and gradually feeding the left side. This feeding process takes place now by means of the Law of Seven going from 1 to 4 to 2. So when that is there, it starts in the first place at what is called the physical-physical division between that and the emotional part, going over to 4. Four is in the realm of an emotional quality of a man interested in the possibility of Work on oneself. Then it must return from that 4 back again to 2. That is, it has to give a reaffirmation of the physical center in what man really is before he could go over into -- you might call it asking help from the intellectual center to tell him what Work is. So when 1 - 4 - 2 exists, it starts then in man to have a certain unified purpose of wishing to find out what is the possibility of Work on oneself. And then from 4 it crosses over to 8: 1 - 4 - 2 - 8. Eight again is then at that time intellectual-intellectual. It gives then for man the possibility of really understanding what Work is and now he has to put that to practice. But in order to put it to practice he has to have a force, so from 8 he goes down to 5.

This is the new realm of Man in an emotional way which is as yet not tapped, but then gives him the force with which he can return again to the intellectual. But this time he goes back to 7, and 7 means the physical part of his intellect. That means then that the Work is described as now giving the idea of what it is to become Conscious with the form of energy as represented by his emotion returning to that which is physical, and that means in our terminology the process of

observing that what is physical. That is really then, if you look at it that way, a description of Work in accordance with the Law of Seven and in which particular activity, as I've said this morning, the lines of the Law of Seven are now crossing the lines of the triangle at different points. And one can go much further in detail of saying that when it crosses from 1 to 4, it confers to a triangle between 9 and 3, that side, and then is of the triangle side of 6 and 3; and that, as each time when it crosses there, it picks up energy belonging to that. When it crosses the line, the side of the triangle between 9 and 3, it picks up physical energy that is necessary for the motion of oneself in which the physical starts to take a part and has to find ultimately a certain place in the triangle 1 - 4 - 2. It picks it up also on the emotional side of the triangle which is between 6 and 3. Then when it returns from 4 to 2, it goes in a reverse order -- that is, first the emotional part, then the physical part.

You see, all of that does not require intellect, and it requires only the affirmation of a personality as it exists which then can become ready to enter into the possibility of trying to wake up. That it goes in reverse order simply is necessary to bring about a balance in the triangle so that it is then compensated for that what might become an aberration is now reversed, and it first goes through the emotional and then to the physical segment back again to 2.

Now, no use going into further detail about it because that what really now emerges as a picture is that man representing the right side as actuality, the left side is his potentiality. And that with the Law of Seven -- 1 - 4 - 2, 8 on the other side -- 5, 7 -- and then returning, produces from the point 9 a possibility of that what now goes on one side of the circumference in the direction of 3 and simultaneously in the direction from 9 to 6. That the impossibility of an Enneagram of going from the regular way from physical to emotional to intellectual is excluded, is indicated that between the points 4 and 5 there is no direct connection and that is almost like

an open place and of course illustrates the FA bridge which is difficult to overbridge, and it has to be overbridged by means of a -- a so-called detour, which goes from 2 to 8 up on top and crosses that and then ultimately reaches 5. There's no direct relation between 4 and 5. That is the interesting part of the Enneagram, that it really indicates something that is lost and can only be regained by going through one's intellectual-physical center before the emotions actually could start to operate.

That's the picture of man, because if you understand that you see that Physical Center and Emotional and Intellectual Center are not directly connected with each other; that there is no direct connection between the intellect and the emotion, but that whatever takes place in the emotional has to be registered in the intellectual -- that is, a certain recognition of an emotion or a feeling existing has to go through the manifestation of the physical body and then is communicated to the brain, as such, indicating the origin where it came from, that is, from a feeling center -- having a feeling, expressing itself in a manifestation -- and then being recorded in the brain and recognized as what we then call a feeling. What is really a feeling in the mind is description of a manifestation as a result of a feeling.

Now it also means that that what is the relationship between feeling center and physical center is so closely connected, so tied up, that not even the mind can do anything about it. And that that what is represented in the Enneagram will require another kind of a force than just bringing it, as it were, separating the feeling center from the physical by means of a continuation of the development of the emotional center. You see, this is indicated by when I am at 4 and I wish to go to 5, I have to go through the rigamarole of my mind. So the mind places then -- or puts -- a certain responsibility [is] put on the mind in order to help the Emotional Center -- and I use all the time "emotional" because this is the question of the further development of a feeling center

into the realm of Consciousness -- that then it places on the mind a very definite obligation of trying to be ready at the time that when Emotional Center wants to separate and tries to separate from the manifestation of the physical.

It is a very important point, because if one doesn't see that, the Emotional Center would be left hanging by itself, even if it attempted to free itself from physical manifestations. And when that comes, the Emotional Center would be lost. But at that time the mind has to come in order to establish that kind of a relationship between the two so that the Emotional Center still will feel that it is wanted and that it can remain in existence, even if it doesn't have the manifestation of the physical center. I say that it is important to see this, because the whole point of freedom is linked up with the possibility of separating feeling center from physical center. When that has been accomplished, then one has true Impartiality.

Now as far as the Enneagram and colors are concerned: when the Law of Seven represents an octave, and the colors as such represent an octave, and the totality of all colors represent white, and the totality of one octave represents a DO with DO and overtones, and then by segregating each white color into its component parts by means of a spectrum, that then one must follow the line indicated by 1 - 4 - 2 - 8 - 5 - 7 if one wants to see how the different colors are related. And that the introduction of color in the Enneagram will be dependent on the flow from 1 to 4 to 2 to 8 to 5 to 7 in exactly the same way that the spectrum at the present time is indicated between red if you wish, or perhaps infra red, to blue and violet and perhaps ultraviolet, of certain rates of vibrations that again are connected with each other so that for our eyes, if we look at color, red goes over through violet and magenta back again, that is, the blue and the red are connected by the certain rates of vibration, which for our eyes are continuous. From the standpoint of the Enneagram they are not continuous, but they are overlapping so that the indication of the color

range in an Enneagram reaching again back to one is not at the same level as the original red was. The second red, in the second going around of the colors, is above, like a spiral, above it, and this one does not see when you are looking at it simply as a color development, because in a color development, in connecting colors by themselves, one makes, you might say, a ring out of the spectrum and then connected that way. It is difficult with color to be able to distinguish that because our eyes are limited.

But when you compare two different kinds of octaves which also exist in nature and particularly the octaves as [are] represented by the system of the elements and the relationship of elements in accordance with their atomic weight, we have in that quite definitely certain bands which are on top of each other and are related with each other and as a spiral proceeding from one place, going through the seven places, then returning and is then continuing underneath that what was the original starting point.

If you remember the system of the elements that Megen or Mendeleev -- that particular one that was put on a cylinder. Because of the spiral of the cylinder, it ends up with the heavy metals like lead and uranium and so forth, atomic values 235, Uranium and so forth, 237, whatever it might be, starting out with 1. So that 1 and 8 are related elements belonging then to the same group, and going around in the different kinds of groupings as they are in the system of elements become different as you go one step to another. Differences in the form of valences between -- no use talking about that too much. But it is extremely interesting seeing how the system of elements is following that kind of a law and how in the valences, the building up of a valence, 1, 2, 3 and 4, one then one reaches the fourth column which is headed by Carbon. And then immediately underneath that, in the second column, it is headed by Selesium.

So that one sees in relationship to the four valences the representation of the FA bridge in that octave. And then after FA is not 5 valences but is the re-grading down into 3 so-called positive valences which of course is equal to 5 negative ones. If the totality of all valences together for the satisfaction of a round, the first round, of the elements as far as the electrons in the nucleus is concerned, is dependent on the (eight valences?).

You see, if one sees this kind of thing then you start to wonder why is Carbon the element that forms our organic life, and why is (silesium?) the element that forms our inorganic life. And that then there is a relationship between those two having a certain place to fulfill in respect to the elemental system as representing an octave of development.

Unfortunately, this is what I say, unfortunately, it does not exist in colors to that extent. It is there but one doesn't really know it, because that what is between yellow and green is -- in the system of colors -- a FA. An eye that can become sensitive, same way as ears that can become sensitive to sounds, will see that there is not an easy going over from one rate of vibration to the other. It is much easier at the other end, either from going red back to the blue from the blue to the red through the magenta. But between the yellows going over into the greens and then the blues -- . But the greens are indicating a symptom, which is a color available in nature in the FA state. Green represents in nature a very predominating color and it is the basic color for all kinds of colors in nature.

Now again, if one looks at changes in nature in color, the beginning of any kind of a color early in spring is always of a reddish tint gradually going over into a yellowish, and then from yellowish ending up into a green kind, particularly when it is not sufficiently developed to stay on -- that is on a higher scale of being, that is, stays at that kind of a color. It usually loses and

goes to an equality of green. And then the reverse process in the fall when they die, it goes back again through certain colors ending up again in red.

And it is very interesting how what we call beautiful red colors of Indian summer are almost, you might say, according to law, and that certain things happen in the form of living up to the green part also is repeated in reverse when it is dying. And that the formation of cells from the beginning from red up through yellow to green is a vital process comparable to the building up of electrons, building up of certain valences in the elements that, in losing the valences, that then one sign from the positivity changes into the negativity means that that what is positive is a life force and that what is negative becomes a death force. So that the one is the growing up and the other is the destruction.

And all of that is in an octave and all of that is in the Enneagram. So that the right side of that what is Enneagram is the colors tinted from red all the way to green, and then the green goes over to the left side into the blues and the violets. So, if you want to introduce into an Enneagram a green color, the totality of the background against which the triangle is, is white, and that what is in between the triangle as represented by the limitations of 1 – 4 – 3 – 5 - 7 should have gradually the red colors on the one side and red on the other with in between a going over or a gradual changing over into the greens again from the yellows to the greens into the blues. So there is the picture of how you could introduce color into an Enneagram.

You see as a (substance?) that what starts to become important in the Enneagram is the axis which goes from 9 down towards the division, that is halfway division between either 3 and 6 or between 4 and 5.

And now if you see it that way, you can then realize that the Enneagram represents the actuality and the potentiality of man; and that, that axis that is vertical, can be used as an axis

against which, or with which, or around which, the right side is gradually turned over to overlap, to become, to cover the potentiality. You see, this again with colors will give you the axis of green and then the various diversifications of that green into either life or death matter, which becomes to the eye, the same.

Now one can go many different directions from this kind of a standpoint. I will only take one: that is, if one actually turns over, one covers then that ---- it depends how it is turned, one can turn it from left to right or turn it from right to left, whatever it is that one wants to use as the ultimate that one wants to meet, maybe either a personality which is the right side, or an individuality which is the left side. That is of the Enneagram that which is undeveloped is individual but it could become, because it is potential, actual. The use, in order to make it actual, is by means of doing something with the personality which is for us at the present time actual. And by folding it over, it indicates that a certain possibility of unity can be achieved by the proper understanding of the function of personality in relation to individuality. And that then, in accordance with the law of seven, 1 - 4 - 2 is exactly the same as the configuration of 8 - 5 - 7. And it falls right on top of each other. And it is a very interesting thing to see this, because it means that, by means of that, the bridge between 4 and 5 is established, because that 4 falls on top of 5. It is interesting. That is how it is done.

And that means then that the relationship between the fulfillment of one's Emotional Center to its full-grownness also it is indicated that then there is a relationship between Emotional Center and mind. And that means then that for the further transportation of colors, or the transportation of food or whatever may be necessary as impressions, that then another form of communication inside the body has been established by means of Hambledzoin.

You see it also eliminates then the necessity in the physical sense of having to have blood all the time to take care of the food I use. And that gradually out of that what is now being produced with the 1 – 4 – 2 – 8 – 5 – 7 constantly revolving around that center, that then because of that kind of an activity and establishment of the road, the connection between the intellectual center, now more and more full grown as a body, and that what is Kesdjan, what is really a full grown body, that the relationship coming from the brain comes now from that that which is upper part or inside upper-part of the brain, the essential part of the brain, which is the thalamus and the hypothalamus. And that there is this Hambledzoin quantity of material which is sometimes compared with the Hambledzoin and sometimes Abrustdonis. It is really the quality of a man which reaches its highest possible form of development and digestion.

Again if you want to put that on the Enneagram, it is the substance that is in 8, that is the intellectual-intellectual. But that substance in 8 has to become Abrustdonis and Helkdonis. Helkdonis is the emotional quality. So when it goes down to 5 it happens then that it takes up the Helkdonis, returns to 7 in order to become the vivifying force to go across again to "one," on its new cycle. But this is together. These two halves have joined together. They then represent man in a fused state. Not entirely complete, because there are still sections that are separated, but that which fuses in the first place is a physical plus intellect. And it separates because of that, it separates from the bottom part which is the fragment belonging to the Emotional Body.

Now, if you want to compare that again with another form of a diagram as the Three Bodies, that what takes place in the first instance, you might say, is when one considers the triangle above the line you must again now visualize how that symbol is. The triangle above the line is made up of the SI DO of physical, with the point on the horizontal line of FA of Kesdjan and the DO of intellectual. You visualize that. You see, here is one body, another body, and another

body. This and this, and this point is the SI DO, physical; this is FA of emotional; and the DO of intellectual. The triangle is made by the Intellectual Bodybeing full grown, the formation of SOL LA SI of Kesdjan, and the SI DO which remains a point. Below that is the triangle of ordinary man, unconscious. That is, his octave of physical body, his DO RE MI of emotional, and the DO of his intellect. That is man as he is. This is man as he should become. In order to make him that, I turn this triangle over across this line and build it up. Now it becomes like this and another line like this. You see, it is a triangle in a potentiality as a first step the same way as the folding over of one-half of the Enneagram on top of the other. It's not complete man and it is still, you might almost say, full of contradictions. Because it is not as yet sufficiently fused to become one, and that what I have now is a picture of a triangle sticking up like this and coming down with a point into DO, should be formed into this kind of triangle with this DO grown up into a soul or an intellectual body.

Now see this also, that when the three bodies are like this, it really is a diagram which belongs like this. It comes originally from the possibility of a continuation of man into a Conscious state. And I call that, that he also has a vehicle which he for himself would call Soul, which should start at the point when he dies, physically. And that, what is Intellectual Body is in reality a continuation (of/on?) his own SI DO as physical body into a new octave, so that the totality of man as he is now represented by one octave and a little bit of something else that is mixed with it, then could become two octaves, and gradually you might say, pull up one octave after it, and then start to live in his Soul Body. That's the picture of Conscious man, self conscious man.

Now, how it is connected is by means -- when these three are put together the second one is part of the top one and part of the bottom one. That means it holds the two together by means of joining with both, and then becomes the stepping stone from the physical body to the Soul Body by means of Kesdjan.

Now what takes place when I fold that over. I have one point here and one point here. In reality those two points should be similar, because they come from the DO as an octave below and the DO as an octave ahead. So when I turn it over and I now shove them together, then I get a picture of soul here with this triangle, but also that triangle. And what is needed now is again to turn the triangle on its other axis in order to make this; so in reality I have man as he should be.

Do you understand now? This is difficult I know. But it is tremendously interesting because this illustrates the paradoxes and the solutions of a paradox into reality. And it is exactly the same that when I say that minus times minus is plus. It is the denial of the denial that gives me the truth. And when going along in the direction of affirming a denial that I will finally deny the affirming. And then I will be dead. And it is all in that, you see, as a symbol, if you only know how to read the symbol.

So that then, if applying it again to the Enneagram, that what takes place first as folding one half over the other, that then this what is axis reduces itself to the central point. This is the activity that is very difficult to do, because there are many opposites in that and many objections to it. But the final resolution of this folding and then bringing it back to one point will be that man then has a central point and you might say that in his first cycle of development he has reduced himself to a unit. And when that unit is there, that is his form of man, of self-Consciousness and he is ready for the next spiral which would indicate the possibility of Cosmic Consciousness.

SIDE TWO

MR. NYLAND: But all this is a rather long explanation starting out with a few colors to apply the Enneagram. But it gives the relationship of how the Enneagram as a symbol can be applied to such a variety of different ways dependent upon the standpoint you take first, and then when you look at it, it can bring back again some realization of what we are involved in, in life.

Make an Enneagram for yourself and try to see how you can gradually change this -- these rate(s) of vibrations you see into different kinds of colors; you'll have a picture of it that sometimes goes like this and sometimes goes like this. You will see, and that of course is such a lovely thing because -- what is Work really? It is that at a certain time I am unconscious and I see myself the way I am. Something takes place and I am Conscious and I see myself also the way I am. But I see it from a different angle. And what is in the first place receding is now coming towards you.

This requires more explanation. If you have three lines that come together like this and they form an angle and then draw it -- and this is quite well known as an optical something, the three lines, the three axes joining at one point and you put it on paper, or it is like a box, -- sometimes that angle goes away and at a certain time it comes toward you. You don't do anything, only it happens to change the image that remains the same. But something in you is taking place; this is the difference between Consciousness and unconsciousness. I am the same but I see myself differently.

Let me say something about how to organize, because I think you have to face that question and we probably don't have too much time because tomorrow -- we could talk about it tomorrow morning if you like also; it is good if you want to talk about something else now. But I think we

have to talk about how to go about continuing to organize, how it has to be between the different members of a Group and what are the requirements for that.

Last night I said: Patience. But there is more, of course, than patience; there has to be an understanding and the allowance of each other to live the way we want to live, and the necessity on the part of each one of us to try to understand why the other is living that way. And to continue to Work with one's self in the way one can, because that's the only time that you will have the honesty and also the sincerity for yourself, but that means that you also must allow someone else to live that way, and you must never try to argue about trying to put your viewpoint in the mind of someone else. But you have to have a relationship of sincerity and not doubting that the other person is Working. This I think you have to learn gradually, and you should remember when Gurdjieff talks about being able to stand the manifestations of others. You have to start with manifestations of those that are close to you because you have a chance then, before you try to apply it to the different people that you work with in professional life who don't know anything and are not interested in any form of wanting to become Conscious or even having an idea that it might exist. So you try it on household, yourselves or ourselves first, in the different manifestations of each other, in the way we are; particularly this is in relation to physical work, you have to accept each person for whatever they are, and you have to accept them without criticism. You have to give them the freedom that they are whatever they are regardless of what you think they should have been. And you have to apply now in a Group the same kind of principle of what you apply to yourself. When you Work on yourself you start by trying to accept yourself as you are and not to criticize and not to hope to change it and not particularly to like or dislike it. When you start to Work in a Group together, even at meetings or perhaps in physical work, you start by allowing each person to be whatever they are, and you

accept it, and you might say, not liking them or disliking them. They are just for one's self as if they are an extension of yourself. They represent you, to the extent that they are living a possibility that belongs to them, which you at that time don't live because you have your own.

Now if man is on Earth, fulfilling functions, belonging to man, and I mean by that that he is living the possibilities that are given to man to live, so that the totality of all possibilities of man, wherever man may be, and whatever kind of a man he is -- that is, all his functions, all his manifestations, all his forms of behavior, all his thought processes and his feeling processes belonging to the totality of all mankind as represented by individuals, by people who live them. You are one of them living at any one time your form of behavior, your possibilities, which belong to you. The next moment you live something else, also belonging to you, and the totality of a personality is made up of all of the possibilities that a man can live for him, and each person lives all the possibilities which are possible for him, of which he is capable, or sometimes you might say, which are or have been assigned to him. Now when you take this totality of all such possibilities together, they form totally -- maybe as representations of different people as units -- the totality of a body of mankind functioning in a certain way in which each individual simply represents a certain facet of that body in exactly the same way as a man represents, in his life, a conglomeration of facets belonging to him, although in a rather limited sense because he cannot live all of the possibilities of everyone.

Whenever you are now working together with others, the other people are living other possibilities which are useful to you even if you become acquainted with them. Even if you yourself cannot live them, they also belong to a totality of a form of life. And when you start to realize this, that they are doing that, sometimes you might even say, "Thank God they are living that possibility or otherwise I would have to do it." And this becomes very important for the

appreciation of anyone living any way they wish at that time, because if they did and you accused them, let's say, of being unconscious, you can be extremely happy that you don't have to live that state of unconsciousness. You can also be very grateful that someone else is living unconsciously for you.

Try to understand what I mean by that, because it is the means by which you can really try to Work together, by trying to understand each other for whatever they are and for whatever you are. And they will make the allowance for you, and you must make the allowance for them. And when you know this well, when you really know that there is a Group and that that Group has different possibilities, and different ways of living, and of course in that kind of living also different aspirations, that you then, when you look at each other, always remember that there is one thing in which you are united, and this you must never question -- that there is deep down, essentially, there is a wish for them to wake up. This you must never question, regardless of the behavior, regardless of your judgment or thinking that they are not Conscious at that time, regardless of what you think, that they are foolish, or that you think stupidity is there, and I would not be like this and all the rest of it.

Try to remember that all of us are trying for that thing which for us is equal, it belongs, it is something that is essentially the same in all of us.

To compare it, if I look at the Enneagram or if I look at the circle, is a circumference, if we look at the Earth, what I mentioned last night--this question of solidity. The question of the realization of a central point which is not moveable. You understand when there is a point and it is not moving, it must be in the center, for everything else is moving, the whole body is moving. So when I look for that, then I try to reach it if I possibly can and try to understand it, and if everyone else is trying to reach that then the closer I come to the central point the less differences

there are between us. Sometimes I call it or compare it to vector analysis where the angle remains always all the time the same but the segment, the arc that is cut by the radii coming from the central point, is different. And the closer I approach the central point the angle remains the same, but the distance between the two lines, the radii, is gradually being diminished. Finally at the central point there is nothing of that left any more.

That what is the distance between the two radii, that is whatever is the limitation of myself as manifestation, has part of the total circumference of the circle. And if the circle as circumference represents all possibilities of mankind being lived at a certain time, I fulfill only a certain section of them. But the closer I now come to the central point, and the closer others come to that central point, the less difference there is between us. Sometimes I said we're all human, but we have to change it and say we're all searching for that what is reality, and the reality for me becomes that what is all the time there and it is all the time there, it is the same for everyone else as being all the time there.

The process of understanding each other depends on the amalgamation of one's time concept. If time is unique and is unique subjective, there are now as many kind of concepts of time as there are human beings. And of course it is obvious that time ceases to exist when I cease to exist, so that that what I now call my time, of course, belongs to me and doesn't belong to anyone else. One can now imagine that all time concepts become united and then it is all time, and that all time is the same for everyone, and then because of this becomes eternal. When one looks for oneself to what one wishes to become, that what is the limitation of oneself is still that what I call time and that what I then would like to call eternity of course must be come time-less. So whenever any phenomena of myself takes place in time, as long as that is there as a form of dimension [for?] the continuation of that phenomena from beginning to end, then I am still

subject to that phenomena as such. If that what is now a phenomena represents the two points with that what is the relationship, and if I then in that kind of totality which makes a phenomena from beginning to end, can see the beginning and the end as if together, I have made now a noumena out of that what was originally a phenomena.

Then I have reached the point of existence of that what was outside of me and I have reached then to look at something that is subjective in an objective sense. When you see and look at each other, the way to look is to see how one was, what one is, and what one might become. If you can see the life of a person as if in one, as if from birth to what he represents now to what he will be at the end of his life; if one can see the totality of such life on Earth unrolled into one concept, and that one historically then can telescope that kind of lifetime into one point, if you can see that, you'll have the proper attitude towards such a person.

It is difficult to do it, because you are all the time swayed and affected by phenomena as you see them and by the manifestations of what they are. But if you can penetrate into them, to go through such manifestations so that what is reality, and in the first place what becomes more and more motivating force of that what is now a manifestation, where did it come from? The further you can go down to see what are the features of a man, what are the particular tendencies and characteristics, and then out of that you see what is really such a person. And the search then for what you might call the chief feature, the chief characteristic. The chief trait of that what is a man. That what is a man always -- that is what he at any one time would manifest, if his manifestations were taken away.

It's very difficult now, because if you take his manifestations away and if you take his sense organs away, what is left of such a man? It is very difficult to even conceive of it. You can say it is essence, but his essence you don't know until it is manifested; you can say his essential

essence -- perhaps you come closer to it, but you have no concept of the Magnetic Center. And the only time that you really know what might be there without manifestation as a result of sense organs is the level of a person's being. And if then you want to have that kind of a concept it has to be a concept that does not belong to Earth, because Earth is filled with phenomena. Can one see the noumena behind the phenomena? This is your attempt. This is what you have to have in mind all the time. When you Work together that you are too, and that there is the possibility that someone else can see that, and you try to see it in the other. How far they are divided and how deep you have to go before you get to that essential something in someone else, and although it is still of the Earth, it is already much finer, much more sensitive, and much more real, and also from one standpoint much more sacred.

How could you be, you remember I said last night, when you wake up in the day and you (...?...) and what I said at lunch, really to try to be and to utilize all moments now for the sake, for yourself, of course, for understanding, for concentration, for giving, for taking whichever you can, now, and to use it then for the building up of something in a concentrated form and correctly--and correctly together--and to eliminate then what is an obstacle like a jealousy or a vanity, just be as one is. One is then--there is no doubt about it. That is what man really is, when you take away all his so-called manifestations.

It has two attributes. It has a possibility of Consciousness which is a form of living without having to manifest it. And it has Conscience which is also a form of living with which he is tied to infinity. As such, such a man is in existence, but is not an existence of any kind of a form which we know. And this is exactly what is beyond or what is behind or what is, really sometimes in between; you remember I said about the measure of a net that is the space between those points of force which are the knots. That is what gives it strength, strength to the Group,

and for that sometimes you may want to pray because it is not altogether within our limits; it is not as yet sufficiently down to the level where we are. We can be hopeful somehow or other we can get both of it. But you must Work. You must remember it.

Now how will you do it? Your Groups --Tuesday, Thursday, all right, Sundays. Some tapes. You won't have time for all of them, I know. You have to select; you have to see what appeals to you most, what you think you can do. And then you have to realize that that is only preliminary and that all it should be is to derive from it a certain impetus that you want to Work and that that is the source to which you go. At that time and at such a source you exchange energies and you get through a journey, get charged, and then the discharge is in life, in ordinary life, in just every day's ordinary life. So that it doesn't really matter how many things you attend as long as that what you derive from it is enough for you to sustain yourself in whatever you are doing. So I will say that determines it, and not how often you come or how many tape you listen to. It all depends on what you think you can extract from it, and sometimes intellectually you want to fill yourself a little bit more. And sometimes it may be quite useful to do it because sometimes with that, that filling -- that feeling then of certain satisfaction, intellectually or sometimes emotionally, it will be quite helpful.

But there are others who do not wish this and don't want this intellectual garbage. All they wish is to be wakened up; and maybe that, as intuition, can stay as a feeling and can stay with them, and sometimes one thought is enough to sustain them. And sometimes one realization of yourself coming to yourself early in the morning may be enough and maybe you don't want to go to a meeting, and you want to digest what you have -- you have to feel free. That is as far as yourself is concerned.

The other side is: you have a Group, you have an obligation to help maintain it, to do certain things regarding Work and that for that maybe you have to spend some time and energy. This depends on the kinds of responsibilities you have and you have taken on yourself and have to be fulfilled, and that is something that really should take place without even the thought of Work on yourself. Because if you are really engaged in something that has to be done, I am afraid that you are asleep. And I don't think you ought to accuse yourself of that. Then it takes temporarily the form of helping maintaining something which you in turn again will be profiting from if later on you will want to wake up or try to make an effort. But regarding that also you have to divide it and you have to divide activities among yourselves, responsibilities like resumes or librarian or planning or records or sending tapes or even circulation of certain things or transcriptions of tapes -- whatever you can do you have to plan, you have to extract from each person, those who are in charge, those who are a little older, those who have taken initiative, and those who feel that it is necessary to assert themselves. You have to extract from each person up to the limits of what they possibly can give. And sometimes it is very necessary to make them feel that they must not be lazy. I would say it is the only time you have the right to tell a person, because if you do that you know that you are under exactly the same obligation. So whenever you tell the people, let it come from your heart. When it comes from your mind you have a chance you just let it stay in your own mind you don't do, it is then "do in accordance with what I say, but not in accordance with my Work."

Work is head, heart and hands -- all three. One or the other once in a while comes into the foreground, but all three must be mixed, and wherever you talk to any one about the possibility of Work or that a certain something -- things have to be done, that what probably will catch them that what probably will enable them to understand what you mean is the amount of feeling that is

in it. Because there is no question that if you approach a person from that point of sincerity you will then have a chance to reach him or her, to kindle what is needed, then they will do it; you don't even have to tell them, they will ask you: what can I do?

Now in that way I think you have to work together, and that gradually maybe you can get other people also who you can delegate certain ordinary things. But there always has to be some people who take an initiative and take the responsibility for the maintenance and among you, you try to do that among yourselves without an organization that takes the place of your individual Work. I must warn you for that because an organization is only good to get certain results, but it is no good when it has to do with the development of yourself. And the least amount of organizing you can do, the better it is. And that way by which you can cooperate is by being yourself. Then that will be acknowledged by the others who are interested in that and are not interested in an organization and are not interested in having an organization being the substitute for Work on oneself. There is a tremendous danger, because [in]Work activities certain things have to be done, and you will lose yourself all the time in arranging for them and then not going over into the actuality of being Awake.

You run the same risk when you work together physically, that the work itself -- like building a wall and so forth -- engages you so much that you forget why are we here. And every once and a while you have to ask yourself, maybe you have to look at each other sometimes in a special way of how to look, so as to remind someone, so that you are reminded yourself in doing it. And do not use too many words because it is not necessary -- and I've said or suggested you can do what you like but I would not talk too much on a Sunday. I would concentrate entirely on physical work and get tired out really, if you can, and then go home and have a little cup of tea or coffee afterwards, and maybe you sit a little bit and say it was a good day, it was nice, and so on.

Okay, okay, it was wonderful, not too much. Don't take a tape, don't mix it -- it's your Work.

Don't introduce something else.

If, for a Tuesday, you want to listen to a tape, okay, good. Make a Tuesday so that it extends, so that is the one day that you are really going to devote to Work as such, and you don't care how long it takes or what time you go to bed. I think it is useful to do that. On the other days arrange it in accordance with common sense. Whenever you want to listen to any kind of a tape or information from New York, do it if you can, in a Group if you can. It is more useful than doing it by yourself. For yourself also in a Group you derive more from it instead of having to listen to it by your own. But if it cannot be done, then it is good by yourself. Or get two or three together or work it out and it may not always be the same kind of a schedule --- and that isn't necessary, because it changes. And sometimes people have time; sometimes a tape is delayed; maybe there is an impossibility for that; sometimes a machine breaks down; sometimes you don't have a recorder, but whatever it is -- but have it in mind all the time, so that when there is an opportunity, you do it. And then now you straighten yourself up, you go ahead now; it is almost as if you wear something you straighten out (?). It is as if you are embarking on a little voyage with a ship, and you get settled, and then you sail. Each person has his particular duty, and of course you hope for smooth sailing, and for smooth weather. But at the time that it is a little bit stormy, it is a little bit difficult for one and there are many upheavals and interference. That is the time -- that's the time for Work. That's the time to look at the compass; that's the time to use the sextant in order to find out where the Sun is.

I wish you good luck with that now. Let me know once in awhile. I'll hear it whatever tapes you want to tape you tape. I'm not saying you ought to for all, not at all, you decide. Whenever you send a tape, of course I listen to it. I'll send some notes, whatever I can do. You're on your

own, you are Berkeley, you are not New York. You have difficulty, I know. And some of it cannot be alleviated, and still you have to Work because Work is important. You make whatever you can, you make the best out of whatever you have. You introduce whatever you think is correct. You can test it with each other. You can bring yourself to each meeting. You can bring that what is your experience to wish to share it. And don't constantly sit and to soak up things as a sponge, not contributing anything. Try to become part, so you are active, not passive; even a small amount is good. And even if that isn't there, the attitude has to be correct.

I would suggest, each one of you, try to write down in very simple words what is Work. Very simple, so that if someone asks, "What is this Gurdjieff: What's he want, what is he doing? What are you doing with it? What does it mean to you?" Don't lose yourself in all kinds of description that has no sense for anyone who doesn't know anything about the difference between Consciousness and unconsciousness. And put it in ordinary terms. You can mention the name of Gurdjieff, but do mention Objectivity and do try to explain what it is for you, and what is your wish and what you want with it. Are you getting it then? Because this is what you have to consider when you write. Are you getting whatever you are writing about? Is it theory for you, or an aim still. Something you wish were already within your grasp at times and in a very simple way, because you see, you have to prepare to talk to others.

You have already had a little bit of experience; I remember John and Ron and Dorothy with some of those new people of which I've heard the tape. It's good as an attempt. It is, of course, a little cumbersome here and there; it is not as yet sufficiently clear; one is not easy about it because you don't know. You don't know what -- which direction it will go and that you can lead it enough and that you don't become too bored, that you hit the person in the proper place or that you link it up with the state that which they are. For this evening we have that problem, I have

said it already. All of us have that problem, now, to help maintain it, to bridge to that when we all sit there with a Group of others . All right, we represent to some extent points of light in the darkness, if we assume and if we are conceited enough to consider that all of [them] are in darkness, but we have a little bit of light here and there. All right, if that's the case, let's show it.

Let's be quite honest, also open, quite sincere about what you think is right, what you don't know, and what you do know, and write it up, and write this up every month, for yourself. Don't send it to me. Don't let anyone else read it. Keep it to yourself. As soon as you would start to write it having in mind that you would send it or that you would read it, you will write differently. Write it and put it away in a secret chamber, under a stone, like a treasure. And put on the outside, "Not destined for anyone -- please do not read." It will help you.

Four months will go by before -- I hope I will be able to come back at the end of June. Possibly I will drive, maybe Eve can come with me, and I do not know. But in any event I hope to be here for a week. And in a week we can do certain things, probably some kind of activity together, you can make plans for it, prepare for it. But four months is still ahead and you have to -- how will I say this? -- that will show for yourself that [it] is right for me to make the trip.

It's probably difficult for me to know that, you see, of how, how it is, it is up to you to know. I am willing enough, of course. Naturally I don't mind; I don't mind even I would almost say where I spend the energy -- I will always spend the energy, you see; but we have to be careful. So it's up to you. If you wish me to come back, you call it that way, you can. Whatever is important, you tell; whatever you can do, you do. Whatever there is of your honesty, you put it in the scale and put it together, you mix it. If you start doing that now, and you put some yeast with it, it will grow. It will be like a piece of bread. It rises up to a certain point where it becomes digestible. What you have to apply, what you have to start out with is dough; what you have to

start out with is a little different kind of an ingredient, with water and so forth, and how much the baking process, what temperature you want to apply and how long -- it is all your own affair.

You bake, and then when it is done -- then maybe all of us can eat.

I wanted to say this now because maybe tomorrow we don't have much of a chance, and I think that it's necessary to say it because now, let's talk; we will talk tonight about -- unless you have different suggestions, I would like to make it something not like a lecture and not --- we talk all the time, or try to link up one thought with another and make it appear as if it is brilliant. But I would like to be very much down to Earth, and particularly because there might be some people who have read a little and maybe there are some questions, so that we can talk about that, in that kind of an answering; anything that you might wish to say, you say it. Don't rely too much then on me, or don't think that you are interfering. In that way, it can be quite open. Of course, I don't mind that I talk. It think that it is right. It is proper. Don't talk because you think now that you ought to. Not at all, I don't care. But if you do, you will become a part of that. It would be helpful. So it is that kind of an open way.

And no particular announcing of any kind of a topic, or no desire on my part to try to explain the Enneagram. So if we can do it that way tonight, fine.

Tomorrow morning we can go over a few things still. I would like to go to Dorothy. Someone will have to take me there, and Dorothy and I will come together to Stanford. It's all right.

Dorothy: I've looked at the map.

MR. NYLAND: You have looked at the map.

Dorothy: Do you trust me to follow the map?

Person: (?) take Mr. Nyland to your house.

MR. NYLAND: Can someone go with us in front? For us and then, maybe best I don't know. Would be too bad if I arrived there half past twelve o'clock. Now, that reminds me of a time during the war, and there was priority necessary for trips, and some people were going on the plane and a man from the military service, A Number One priority, and he put someone else off, unfortunately who could not go; it turned out that this military man went to a lecture to be given by that professor, (laughter). So, Dorothy, that is what it reminds me of.

And now about this playing, this piano thing. A little music – it's all right, but see, it also must be used. And those who come, I do not know who will come, some strangers or different people or what -- do they know it well enough?

Person: All of us are going to be there. Is Elton going to be there?

Person: He would like to be there.

MR. NYLAND: The last time I played in Berkeley somewhere, didn't we (?)

Yes.

Person: There were quite a number of people not belonging to the Group.

Person: Just one that I know.

MR. NYLAND: Oh yeah, the rest was all Group?

Person: The Seattle Group was here. ...

MR. NYLAND: Huh?

Person: The Seattle Group was here; it made a lot of ...

MR. NYLAND: That's right; they were there. I still had the impression that it was quite a number. Okay. Is it something to open to others? I do that once in a while on Fridays, you know, in New York. Let them come to Music. Sometimes a very good introduction for them. I just want

to mention it in case you have someone who might like to come. I was thinking about your two friends, the one guy who.....?

Dorothy: Oh, yes

MR. NYLAND: Yes, that number, huh. He's no good, is he? Well, let's forget about him.

Dorothy: Perhaps Marilyn Chickel would be interested.

MR. NYLAND: Well, she's coming tonight, isn't she? Yes. I think -- from what I hear I think that she might be interested. Were there two people at the time -- the one that -- the musician who used it for his own good. And there was someone else. Were there two? Am I mistaken?

Dorothy: No, there was just one.

MR. NYLAND: Well it seemed to me that I wrote two letters.

Dorothy: There was Denis...such a pain...

MR. NYLAND: What happened to him?

Dorothy: He never wrote you?

MR. NYLAND: No, he did not.

Dorothy: Because he -- I don't know -- he received your letter and that was it.

MR. NYLAND: Good, I'm glad he got it.

Dorothy: He got the letter all right. Haven't seen him since.

MR. NYLAND: Oh. Do you ascribe that to the letter? Who knows? All right. Whatever there is and whatever you -- we can bring together. Then after that we have lunch, huh.

Person: Yes .

MR. NYLAND: And then the airport?

Person: Then it will be time.

MR. NYLAND: Good, children. Now if there are some who want to talk a little bit individually without tape recorder. How much more is left on the tape? Probably has run off already. Okay.

Not worthwhile to start anything, huh? But come tonight, there are certain things that are not clear, and that we want to talk about before I go. We talk about it early tomorrow morning; so if you wish it, it [is] not the last, you might say, opportunity that we can talk about Work , and maybe certain things I have forgotten it, and you still want to ask it and I was gone already; then for that to-morrow morning is

Tape runs off.

END.

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